



THE SACRAMENTS OF THE CHURCH ... 20

WITNESSES REQUIRED

By FRANCES JOHN BREXLEY

THE last question which we must ask regarding the Sacrament of Holy Matrimony is, "What is required of those who come to this sacrament?"

The answer is, "An earnest love for each other and a desire to live together according to God's holy ordinance."

what the law was true... She who had most easily... She weakly surrendered, so that it was required of her to treat her faith as something more conventional than real.

When Guy had laughed at, or thought of little importance, what God had ordained, she had been willing to set it aside, whatever it was, to please him.

NO RESPECT

Her love had not been earnest and from within she desired for being the means of furthering God's work and to the praise and glory of His Holy Name, because it had lacked fear and reverence for God. He could not either bless or sanctify it.

The second illustration comes from the Sacrament of Matrimony, our "Mutual Friend" in it.

After the Holy Name and Akerham marry, each having been told to think the other rich and prosperous.

On their honeymoon, they were not to be undertaken as though it were a matter of little importance; nor is anyone to enter upon it without thought for its utmost meaning and being for the furtherance of the work of God and to the praise and glory of His Holy Name.

SELFISH LOVE

Two illustrations may help us to see this little more clearly. First, in the close of Compton Mackenzie's novel "Guy and Pauline," Pauline reveals her love affair with Guy's father.

As she looks back over the two years of their acquaintance... she saw herself at every cross-road in Guy's career standing to the wrong side of the wrong direction.

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Epheians, "Wives, submit yourselves unto your husband, as the Church... Christ is the Head of the Church... Let the wife see that she reverence her husband..."

"Whose adorning, let it be that of outward... plaiting of the hair, or of wearing of gold, or of putting on of apparel; but... the ornament of a meek and quiet spirit..."

In Anne Brown's "Tenant of Wildfell Hall," Millicent is persuaded by her mother into marrying with a rich but rather distasteful young man.

Before the wedding takes place, she writes to her friend, Helen: "There is nothing about him to hang one's esteem and affection upon..."

Do we write to... and FAMILIAR ANGLICAN SEES ... 79

don't say one word against Mr. Hatfield... well of him; and though I have... the bride and groom children from their earliest infancy to love and respect their father and his wife...

DUTY'S SAKE

A short time after her marriage, Helen wrote in her diary (from Millicent): "She professes having discovered numberless virtues and perfections in her husband..."

Millicent was determined to live with her husband according to God's ordinance and to wear

the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Where a marriage is based upon these two requirements of those who come to this sacrament, its foundation is sure and the structure whole and complete, not where either is lacking, the faithful partner by doing his or her duty faithfully may build again a sure structure upon a foundation which God can strengthen through...

Because he beheld his wife's "chaste conversation, coupled with fear of God, he in his turn learned to love and honour her and they went forward as 'birds together of the grace of life.'"

A communicant issued following the Holy Eucharist at the Archdiocese of Athens, Greece, in the presence of the members of the Pan-Orthodox and Pan-Christian Committees.

On June 11, the Archbishop celebrated the Holy Liturgy in the presence of the Patriarch, and members of the Holy Synod and large crowd of people.

YORK

By THE REVEREND EDWARD HUNT

THE close connection between the sees of York and Worcester was not broken until the Norman Conquest, when Eadred, the Archbishop of York who died in 1043, resigned Worcester.

His last days at York were full of trouble because of rebellion against him in other parts of the country during which the cathedral was burned down.

With the appointment of the first Norman Archbishop, the see clearly the constitution of the see of York was transferred to the whole country of York.

At first there was one archbishop, but the Scots were "beyond the moors" soon came with their invasions, and the Riding, the North Riding and Nottingham.

Several unauthorised until the sixteenth century, but over many "peculiar jurisdictions" among them the Archbishop had only nominal control.

Unlike Canterbury, the cathedral church of York, "though popularly known as the Minister", had never been monastic.

The clergy were always organized on Norman lines, the 36 canonically defined benefices of income, a stall in the choir of the cathedral.

Similarly, Beverley, Ripon and Thirsk, with their "peculiar jurisdictions" had never been monastic. The Archdeacon of Richmond was also largely independent and Altherston and Howdenshire were under "the temporal rule" of the Duke of York.

On the other hand, the Archbishop of York controlled Hexhamshire, Northumberland and Churchdown in Gloucestershire, by name, and including S. Oswald's Priory.

Another fierce dispute arose between York and Canterbury,

Thomas having been "reluctant to profess obedience" to Lanfranc and claiming equality.

A feature of the long quarrel concerned "the right of either archbishop to carry his cross over the other's territory."

Wickwate, 1279, indeed, bled bodily ground for his passage across the other's territory with "cross erect."

At the Council of 1553 that a compromise was reached between Thoresby of York and help of Canterbury, the "Primate of England" and the "Primate of All England" which still remain today.

The King's coronation was then rejected by the Pope and the see remained vacant for two years.

POLL SHOWS MAJORITY FOR ORDINATION OF WOMEN

ECUMENICAL PRESS SERVICE

London, July 31

A poll taken to determine rank-and-file reactions to the ordination of women as clergy in the Church of England has found a majority of those responding favourous such a step.

The magazine "Home Words," syndicated for use in parishes, asked women clergy two questions: (a) Should there be women clergy? and (b) Would you object to your next curate or incumbent were a woman?

The voting was as follows: In favour of the ordination of women—1,152; against—1,025. All votes came from individuals, and were authenticated by name and address. They are now being analysed and full results will be given in a later issue of the magazine.

"It is already clear that opposition to the most determined opposition to women clergy comes from women themselves in the majority in Scotland, Mr Ward Smith, editor of "Home Words."

Among the women in the parishes who have yielded the majority vote were 100 married women. The opposition came mainly from spinners, who were more likely to be on the whole, rural parishes than those supporting towards a change in the status quo than urban ones, he reported.

Zouche at Neville's Cross near Durham, 1346.

But even in this stormy epoch "constitutional progress was maintained, and many churches built."

In 1338, the nave of the Minster was completed and the eastern arm was begun (1341).

Under Neville, 1373, however, the nave was completed. Canon of Beverley Minister and Richard II had to intervene to restore peace.

EXECUTED

Scope, 1937, was literally "in the wars": Championing the Northern cause, the Rev. Henry IV, 1405, he was arrested on the field of battle and executed without a trial "despite the protest of his brother in Canterbury," which says Thompson "caused a serious scandal."

The King's coronation was then rejected by the Pope and the see remained vacant for two years.

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FROM ATHENS TO ISTANBUL

ECUMENICAL PRESS SERVICE

Istanbul, July 31

Archbishop Hieronimos of Athens and all Greece sent an official visit to Ecumenical Patriarch Athanasios from July 29 to August 2, accompanied by two members of the Holy Synod of the Church of Greece.

Upon reaching Turkish soil the Archbishop and his entourage were met by the President of the Republic and the Greek press on behalf of the Church of Greece.

A telegram received by Archbishop Hieronimos, signed by the former Archbishop of Athens, Hieronimos, read: "Blessed be your pilgrimage to the Empire of eternal truth."

Official talks were held by the Ecumenical Patriarch and the Primate of Greece in the presence of the members of the Pan-Orthodox and Pan-Christian Committees.

A communicant issued following the Holy Eucharist at the Archdiocese of Athens, Greece, in the presence of the members of the Pan-Orthodox and Pan-Christian Committees.

On June 11, the Archbishop celebrated the Holy Liturgy in the presence of the Patriarch, and members of the Holy Synod and large crowd of people.

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## SYDNEY PARISH WILL HELP NEW AREA PLANS READY TO BUILD CHURCH AT WHALAN

Sixty men were commissioned to visit the homes of parishioners at S. James' Church, Turramurra, Diocese of Sydney, during the 8 o'clock service last Sunday morning.

Their special cause, which they pursued later in the day, was to ask for financial help for the challenging and imaginative project which S. James' has undertaken in the new housing area of Mount Drift.

At the annual vestry meeting parishioners agreed to raise \$30,000 to establish a ministry at Mount Drift, a Housing Commission project between Parramatta and Penrith where there will be up to 1,000 new Anglo families in the next two years.

The whole project was explained further at the parish evening on S. James' Day, June 25, when Bishop F. O. Hulme-Moir presided at an enthusiastic gathering.

### DOUBLE GIVING

Land has been acquired and plans drawn up to build S. James' Church at Whalan, one of the seven sections of the Mount Drift area.

The canvassers last Sunday presented parishioners with three choices of financial giving designed to cover all circumstances: one sum donation, promises over three years, or a collection to be handed in twice a year.

### C.E.M.S. OFFICERS FOR SYDNEY

The result of the election of officers at the annual meeting of the Church of England Men's Society Council, Diocese of Sydney, held on June 27 is as follows:

Associate President, the Right Reverend F. O. Hulme-Moir, chairman, E. Benson; vice-chairman, M. W. Molin and A. L. Fox; Hon. secretary, R. B. Arrott; Hon. treasurer, W. Archer; Hon. assistant secretary, J. Seary-Hammond.

Executive committee, A. Brennan, H. Brown, C. Haesh, vice-presidents, the Reverend H. Cretelco, Canon A. Funnell, the Dean of Sydney, C. Haesh, H. Brown, D. Irvine.

Chaplain, the Reverend H. Cretelco, Canon A. Funnell, H. Brown, H. Bertman, J. Shephard, A. Brennan.

Delegates to Provincial Council, the Reverend H. Cretelco, J. Seary-Hammond, A. Brennan; reserves, A. L. Fox, C. Parker, Hon. auditor, W. Linford.

## RUSSIAN AMBASSADOR VISITS BOYS' HOME

FROM A CORRESPONDENT

One of the highlights of the year spent in Cessnock last week was the visit of the Soviet Ambassador, Mr. N. Tarakanov, his wife and party was a visit to S. Alban's Boys' Home.

They were received by the Warden, Mr. R. Barry and his wife, the matron, and accompanied by the rector, the Reverend Bill Childs.

While the Ambassador was inspecting the home the boys had the best look they can ever hope to have of a Communist diplomatic car.

Mr. Tarakanov asked his driver to lift the bonnet which on the car radio, and let the boys have a good look at it.

### FLAG GIFT

The boys gave the popular visitors three rousing cheers and through the Reverend Bill Childs, Rushton, received a gift of the

Parishioners, at a target, were asked to contribute their giving for three months.

Turramurra people are also helping to establish parish activities in Whalan.

These include Sunday school teaching, religious instruction in day schools, youth groups and women's groups.

### RAPID GROWTH

It is expected that 60,000 people will be living in the Mount Drift area within five years.

Without funds it would be unable to afford the buildings and ministry necessary for the work of the Church to people.

Churchpeople among them would also find it hard to provide all the necessary leadership which the area has too many to develop a community spirit among new householders are preoccupied with the mechanics of day to day living.

## CATHEDRAL SERVICE BEGINS THE LEGAL CONVENTION IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, July 31

The fourth annual Legal Convention, which was held in Adelaide from July 12 to 19, began with colourful processions and services at S. Peter's Cathedral and S. Francis Xavier's Roman Catholic Cathedral.

It was the first time that the convention had been held in Adelaide since 1953.

At S. Peter's Cathedral the scheduled programme included the laying of the cathedral into the cathedral at 10.30 a.m. on July 12, headed by the viceroy, Mr. R. Rogers, carrying the processional cross, and the crucifer, Mr. W. M. Rogers, carrying the processional cross.

At the end of this procession came the service of the Holy Eucharist, presided at by the Very Reverend L. E. W. Renfrew, the Archbishop of Adelaide, the Very Reverend R. D. Daunt-Ferris, the Bishop of Adelaide, the Right Reverend T. T. Reed, the Chancellor of the Diocese, Sir Bruce Ross, the Church Advocate, Mr. G. E. H. Bleyby, and the Registrar, Mr. A. C. Jeanes.

Leading the legal procession into the cathedral was the Master of the Rolls, Lord Denning, who was visiting Adelaide for the convention.

Presided at by the President of the Law Council of Australia, Mr. Howard Zelling, the Chief Justice, Mr. Justice G. B. Parker, the Commonwealth Attorney-General, Mr. J. G. Menzies.

The annual meeting of the Tasmanian Protestant Churches' Cricket Association will be held in Hobart next month, probably on August 31.

The annual report will review one of the best seasons since the last war.

Interest during the roster was maintained when three teams shared second place and percentages were necessary to decide the holders of the 'double' honours.

Only three finals separated the finalists. At home and overseas (on the mainland), interest was never higher.

The Tasmanian team won their first match on mainland soil when it defeated South Australia in the interstate churches carnival in Brisbane in December.

Over the years the competition has usually comprised Church of England teams and non-Anglican sides in about equal proportions.

TOP SCORERS

Thirty centuries were shared by 20 batsmen from all ten clubs. Barry Paine, S. Mark's, made three hundreds. Eight other batsmen hit two centuries each.

Among the top bowlers the spinners were the most successful. John Gray, S. Mary's, took five wickets in an innings five times. Darrell Sweet, S. Aidan's, took four times.

Although they finished eighth, S. James' won the team batting average, with 33 runs for each wicket.

Tasmania established itself as an interesting church cricket competitors at Brisbane with a fighting win over South Australia after successive outright defeats by New South Wales and Victoria.

Adelaide will be the venue for the next carnival, and in 1970-71 it will be Hobart's turn to be host State.

Lord Denning and the Bishop of Adelaide walking outside S. Peter's Cathedral, Adelaide, after the service for the fourth annual Legal Convention on July 12.

General, the Hon. N. H. Bowen, the Hon. Mr. Justice Tompkins, the Hon. Mr. Justice Tan, and representatives from India, Ceylon, Pakistan, Malaya, Hong Kong, and Fiji.

The Hon. D. A. Dunstan, Premier, and Attorney-General of South Australia, took part in the procession and service.

The Chief Justice of South Australia, Dr. J. J. Bray, may be of interest to Tasmanians. He was also present. He was also Mr. L. Bridgland, Adelaide, Mr. W. L. Brigidland.

The service was conducted by the Dean of Adelaide, and the lessons were read by Mr. Zelling and Sir Victor Windyere.

The Bishop preached the sermon on the text from Genesis 18: 25, 'Shall not the Judge of all the earth do right?' (The ANGLICAN, July 27).

The Governor of South Australia, Sir Eddie Bastyan, who was unable to be present because of illness, was represented by Sir Mellic Napier, a former Chief Justice of the Australian States.

## TASMANIAN CRICKET HAD GOOD SEASON

FROM OUR OWN CORRESPONDENT

Hobart, July 31

To complete Hobart church cricket's success story the association defeated the Southern Suburban Association easily on August 12.

Each winning entry will carry a prize of \$80—making a total of \$160 for the two trophies. Judges will be representatives of Art, the Church and the Melbourne School of Practical Drawing. It is hoped to exhibit winning entries in interstate papers.

The competition is open to anyone. Entries close on September 15 and the Christmas bulletin sheet should be ready well in time for posting on December 1.

Each winning entry will carry a prize of \$80—making a total of \$160 for the two trophies. Judges will be representatives of Art, the Church and the Melbourne School of Practical Drawing. It is hoped to exhibit winning entries in interstate papers.

DOCTOR NEEDED FOR A YEAR

A doctor is needed to relieve Dr. Maurice Dowell at the New Oro Bay Hospital, New Guinea, who is away for nearly two years.

Dr. Dowell, and his wife, Mary, a trained nurse, are at present at S. Margaret's Hospital, Ennis, and have spent 10 years in New Guinea. During his leave Dr. Dowell will do specialist studies in England and America.

By November, when Dr. Dowell will be returning, S. Margaret's Hospital will have moved from Ennis to Oro Bay, where there is accommodation for a married doctor.

Oro Bay is on the north coast of Papua some miles east of Port Moresby. It is one of the most beautiful spots in the world.

Enquire to the post-office should be directed to the Chairman of A.B.M., Canon F. W. Cookdale, c/o 155 Cambridge Street, Stanmore, N.S.W.

## NEW CHURCH FOR TONGALA

FROM A CORRESPONDENT

Tongala, July 31

July has been a month of great activity in the parish of Tongala-Stanhope in the Diocese of Bendigo.

It began on July 2 when the Bishop, the Right Reverend R. E. Richards, dedicated the new stone of S. Matthew's Church.

The new church will replace a weatherboard building which was erected in 1922.

The Rector of Madang, Papua, the Reverend A. Hatters, was the visiting preacher on July 9.

The same morning Mr. W. L. Cook of Melbourne was commissioned as director of the Stanhope-Girgarew stewardship programme.

Mr. Cook at the luncheon which followed said every hour in the parish would be visited during the next ten days.

Later in the afternoon Mrs. Hatters spoke, from her experience at Madang, of the value of personal visiting.

She also spoke of her work as Tutor Sister at Madang Hospital where the girls in training are mostly Lutheran and Roman Catholic but where the Church was able to play a most useful part in creating opportunities for Christian life and recreation.

The Tongala branch of the Girls' Friendly Society on July 15 and 16 conducted an indoor camp in the parish hall with Bible study, craft work, a hike, barbecue and campfire.

At the church parade ten girls were admitted to full membership of the society.

The highlight of the stewardship programme was reached on July 23 when the church hall was packed with more than 200 people, which was particularly gratifying as the parish hall has 160 families in the area.

The Rector of S. Paul's, Bendigo, Canon D. M. Avey, presided.

The singing was led by eleven choir boys of the parish.

Paul's under the direction of Mr. Bentley Jones.

In the afternoon the Bishop

dedicated the new rectory at Tongala which replaces the centric rectory built in 1922 by Bishop Donald Baker in 1923.

The new rectory, of brick, cost \$17,000.

Sister Lucy of the Community of the Holy Name, Melbourne, spoke at Tongala on July 26 at a united service.

The month of July drew to a close with an exchange of parishes with the Rector of Millmo, the Reverend G. C. Nicholson.

This is to be followed by a visit from the Victorian A.B.M. Council, Rector, Miss Nola Daat.

### PEW BULLETINS DESIGN

### COMPETITION ANNOUNCED

FROM A CORRESPONDENT

Melbourne, July 31

Prizes totalling \$400 are to be offered to the Religious Art Design competition being sponsored jointly by the Diocese of Melbourne and the Commission of the Holy See.

The purpose of the competition is to obtain five designs suitable for use on church pew bulletins in the form of a symbol or other form of the message of the Christian Church.

Entries should be sent to the Rev. Canon L. E. Cretelco, Leno, East, Whitehouse as well as to the service of confirmation.

'So much of what we use in our churches is the Christmas bulletin, car cards, etc., are designed and often built overseas, that we need to take it (or granted that local artists are not as good as those who design overseas) to our own countries', said the joint sponsors of the competition.

'Many of the pew bulletins currently used in Australian churches are from overseas sources.

This competition is a chance for local artists to show that they can produce graphic interpretations of the Christian message, at least equal in quality and imagination to those coming from other parts of the world.'

The competition is open to anyone. Entries close on September 15 and the Christmas bulletin sheet should be ready well in time for posting on December 1.

Each winning entry will carry a prize of \$80—making a total of \$160 for the two trophies. Judges will be representatives of Art, the Church and the Melbourne School of Practical Drawing. It is hoped to exhibit winning entries in interstate papers.

BACK TO SUNDAY SCHOOL

FROM A CORRESPONDENT

The congregation of S. George's, Ennis, plan to go back to their parish Sunday school at 9.30 a.m. on Sunday, August 20, when members of the congregation will join in the Sunday school's act of worship and to be reminded of God's goodness to the Sunday school during the past 40 years.

The occasion marks the start of the plans for S. Clement's 80th anniversary in 1968.

The foundation stone of the original church was set on August 20, 1888, by the Bishop of Sydney and this stone is now set in the wall of the parish hall which is being renovated by the Diocese.

Enquire to the post-office should be directed to the Chairman of A.B.M., Canon F. W. Cookdale, c/o 155 Cambridge Street, Stanmore, N.S.W.

So often a parish Sunday school goes to church; but rarely does the church go to Sunday school. On this occasion it will





## BOOK REVIEWS

## SEVENTY YEARS

DR. KATSON SOCIETY, G. R. E. Kelson Chk. Pp. 118. Melbourne University Press, 848 (Lawrence) St. 2/5.

AN EXPANDED CLARK is at once among the most recent and among the most temporary historians. This book is based upon the series of fascinating lectures he gave at Ormond College, Melbourne, during his visit as Guest of Science Visiting Fellow, in 1964.

It is not a text book of English History over these seventy developing years; it is a flood-light on the period, in the style of H. A. L. Fisher, almost of Toynbee. Fact is not lacking, or detail, and there is more to be taken as wholly accurate. But the outstanding feature of the book is to be found in clear explanations and penetrating commentaries. Although the specialist historian will wriggle with delight at these, the general reader, too, will enjoy them enormously.

This period is of more relevance to Australians than is generally realised, for our own mores have largely been shaped by it. Dr. Kelson Clark brings this out in the first general chapter, when he observes that "when I arrived in Melbourne and saw your nineteenth century architecture, particularly the architecture of your churches and chapels . . . I then recognised a feeling which came upon me two years ago on my first trip to Pakistan and India," where he found buildings "an unmistakably English Gothic architecture, utterly unobscured to that climate, utterly unassailed by the surrounding architecture".

THE English gave us more than architecture of course. The author tells us broadly that, in religion, politics, education, at the beginning of the period saw "a country of corrupt, unpoplar institutions, in which drastic changes could not be avoided". This book is a large-scale oil painting—not a photograph, of those institutions, their changes, and the men who wrought them.

These men, of course, would in an earlier age probably have been Whigs; but they were known as Liberals. As time went on, they were mostly what we now term Gladstonian Liberals. This is a most fascinating account of how they emerged, and how they changed institutions. Dr. Kelson Clark, on the inside.

## CHURCH DESIGN

BUILDING FOR WORSHIP. *Modern Design, Modern and Traditional.* Pp. 128. Melbourne University Press.

The author is a lecturer in New Testament in Nigeria, who has done his homework and read Peter Hammond.

Increasingly we are being made aware of some of what we owe to the same P.H. who certainly set us thinking about the purpose and planning of church buildings, and who has inspired many men to write popular "introductions" to his work.

This is yet another, it is easy to read, popular in style, interesting in content. The writer is a "Low Churchman," who refuses to use the word "altar" and completely misunderstands the Reformation in England, would like to think that the Church of England is a Protestant sect. —A.F.L.

## CATHEDRAL DEBT REDUCED

ANGELICAN NEWS SERVICE

London, July 31. Donations of £25,000 in the past six months have reduced the outstanding debts and obligations of Guildford Cathedral from £71,600 to £46,400. It is stated by Mr. H. C. Margaret, secretary of Guildford Cathedral, in his latest progress report.

If the present scale of donations can be maintained for one year, says Mr. Margaret, "by midsummer 1968 it will be possible to declare that all the obligations incurred to build the main fabric of the cathedral and its essential adjuncts have been liquidated".

## PARISH AND PEOPLE

LITURGY AND LITANY. Quarterly of the Association of Parish and People, 2/5.

Again, this splendid publication gives us a feast of good and provocative reading.

The topics range from an excellent article on the background and defects of the 1662 Prayer Book, to a study of the role of Holy Spirit, Young Christian Workers; to the Parish in Mission.

The writers are similarly drawn from all quarters, each of having something worth while to contribute.

The Editorial lacks something of the punch of former issues but it still poses clear challenges that must not be avoided.

Altogether another fine example of what can be done by positive thinking about the Liturgy by members of the Australian Church. —A.F.L.

## CRICKETER'S STORY

IN PAPERBACK

PARSON'S FITCH. David Shepherd. 100 pages. 2/5.

First published in 1964, and re-issued four times, the autobiography of the Test cricketer and clericman is now issued in paperback form. Two topics make the whole story—his devotion to Christ, and his love of cricket. Humorous stories and gay wided make the treatment.

Descriptive of his ministry is his statement that "a genuine interest in people and their hopes, jobs and relationships with others, is the only human weapon I know which will break down to the heart of man, and which, outside, and particularly a person's view of the world."

An ideal addition to the church library, and especially for that used by teenagers. —A.V.M.

## AUSTRALIAN POETRY

LAND OF THE RAINBOW GOD. Poetry for Young Australians. Edited by M. J. Freeman. 100 pages. 1/9.

This attractive anthology of Australian poetry is very well produced, the illustrations being especially apt whether depicting bush scenery, humorous incidents or people. Many are in the Religious Department, and are convincing and convincing atmosphere.

The poems are grouped under The Aborigines, The Discoverers, Pioneers and Settlers; Wild Life; and The Land. Many of them are old favourites, some are less well-known, as, for example, the extracts from Rex Ingamells' "The Great South Land".

There is a glossary of Australian terms, and notes on the poets.

This book deserves a place in every school library and, where funds permit, could well replace field collections of Australian poetry. —J.S.

## BASIC THEOLOGY

CHRISTIAN THEOLOGY, Book Five. Hodder and Stoughton. Pp. 118. 3/6.

Intended to be a popular exposition of basic Christian theology, there are some very fine passages. Protestantism and the clergyman of the Test cricketer and clericman.

There are also very medicine sections, which could have been improved had the author read more works on the same subjects first.

In the better sections there are many appropriate quotations and some good illustrations.

The general approach is that of a fundamentalist approach to the subject, which is not an ideal starting point for the chapters on the Nature of God, the Trinity, and the Sacraments could safely be passed over. —A.F.L.

## SCIENTIFIC HUMANISM

THE SURVIVAL OF GOD IN THE SCIENTIFIC AGE. Abba Imeh. Pennell Books, Pp. 234. 8/6.

ALAN ISAACS will be known to readers of Pennell books as one of the editors of the publication "Dictionary of Science" and the author of "Introducing Science".

In these times many theologians like to dabble in Science and religion, viz. to get in on the fields of Theology and Philosophy.

Isaac believes that "in the age of science the problem of God is no longer purely theological." "We now have to try to evaluate the idea of the supernatural in the context of our newly acquired understanding of the nature and extent of the human mind in particular."

In order to do so there are three questions which we have to try to answer: (a) How do we know the human mind evolved? (b) How, and why did it evolve in its present form? Why did it produce the concept of God?

This book attempts to discuss these questions, one after another, in Parts 1 and 2, is complex beyond even outlining here.

Readers more interested in Part 3 will notice the author's inability to present a clear picture beyond the notion of the concept of God as "necessary for the human mind to be able to seriously the Christian concept of the surviving Minor sect."

He sees the fears associated with death, sex and loneliness as the foundation for belief in the supernatural, and also, by noting a salutary moral climate. Code wedded to supernaturalism has been the chief cause of self-enforcing, as far as the faithful are concerned but are irreconcilable with progress. This book is recommended to

any who would to sample the offerings of enlightened scientific humanism.

The gospel here runs like this (p.215): "Perhaps our greatest gift to posterity is that we have released our children from the

fear of the supernatural. The concept of God is still available for those who need it. Those who do not have no longer to be ashamed and no longer to be afraid."

—G.H.F.

## WELLS COMPLETED IN BIHAR

ECUMENICAL PRESS SERVICE

New Delhi, July 31

THE APFRO well-drilling team has completed 165 bores for drinking-water wells, fitted with pumps and also installed 165 grammes was begun in January and has been finished ahead of schedule.

APFRO (Action for Food Production) is a joint venture of the Roman Catholic bishops, the National Christian Council's Committee on Relief and Gift Supplies, and voluntary agencies.

Two Halo drills did the job. Towards the end of the operation, the Bihar Public Health Department put a Halo Minor at the disposal of APFRO.

The work was spread over an area of about 2,000 square miles in six blocks of the Chitra sub-division.

The terrain in this area is indescribably rugged with almost impassable roads leading to jungle villages.

"How the Halo Tiger village managed to manoeuvre in some of these remote jungle villages still a mystery," said a Father Frank Loeck of the Indo-German Social Service Society, who visited the area.

It shows the resourcefulness and ingenuity of Chitra Gaekwad of the Church of Scotland Mission, Jalna (Maharashtra) with-

out whose supervision the success of the operation would have been impossible.

Another unit has been deepening existing wells by drilling and blasting in the Adahra block of a plateau of the Babua sub-division.

The first blast in one well brought in three feet of water.

This started an around-the-clock procession of women, who hurried in to fill water. The procession took five miles away. This team, headed by Mr. Imli, deepened 160 wells in the area.

The Atlas Compressor Unit was supplied with funds from the Bihar Government on Relief Supplies Overseas.

Four more compressor units have now been put into this area. This way wholesale migration of villagers has been avoided.

Fr J. Knecht has completed open wells in the Sataram and Ghatigaon areas for irrigation with food-for-work programmes.

He has just finished 100 wells in the same area.

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## ABORIGINES IN THE COMMUNITY

God created man in His own image, in the image of God created He him. Gen. 1:27.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me. Matthew 25:40.

Inasmuch as ye did it not to one of the least of these, ye did it not unto Me. Matt. 25:45.

How does a child appear fresh and clean and bright school when there is no bathroom in the home? When he or she must walk one hundred yards to a community ablution block, and there is only cold water when he or she gets there?

How does a small child learn the most basic necessities of hygiene when there is no lavatory in the home? When on a cold, wet night the nearest community toilet is two hundred yards away?

How does a High School pupil do his or her homework in a shack where there is no electric light? When there are only two rooms in the house and perhaps a family of seven or eight live there?

### NO PRIVACY

What hope of privacy has a married couple when there are three families living in a three-bedroom house, the largest of the families having five children?

This is not overdone in Hong Kong, a poverty stricken land, I am describing. These are not rhetorical questions I am asking. This is Western Australia. These are Australian children.

These are children whom I have seen within the past month, some of whom I have seen in country towns, while the majority of whom I have seen within this month more than a mile from this cathedral. The people are Aboriginal people.

It is very easy to be contented righteously indignant about these things and to fulminate against the Government or the Church asking "Why don't they do something," but the provision of a toilet and bathroom for each house is but one basic factor in the whole task of assisting mixed blood and Aboriginal people find their place in our community.

The Book of Genesis records that God made man in His own image. Genesis is not a science text book.

It is a book about God and man's earliest attempts to explain, within the context of his limited knowledge, the relationship between God and himself.

The point of this account is that after the creation of plant and animal life "God created man in His own image".

This was not a physical image but a being with a mind, a will, a soul, free to make choice for himself.

Physical characteristics of colour of skin, shape of nose or eyes, were not mentioned and were irrelevant to the truth.

It is at this point that we must begin our thinking in our approach to Aboriginal, mixed, and part-Aboriginal Australians.

### ISOLATION

Until we can recognise them as our creatures of the same Creator, as human beings possessing a mind, a will of their own, then we cannot even begin to communicate with them, or to find common ground with them.

The Aboriginal Australians are people who have been isolated for many centuries from people in the world (about 100 centuries to be exact).

As they were isolated so were the Aborigines learned in isolation from people in the main environment of this country.

In doing so he developed his own sense of sight, smell and hearing to a degree unknown among any other people in the world.

This isolation ended abruptly

This is the text of the sermon preached in S. George's Cathedral, Perth, on Aborigines' Sunday, July 16, by the Reverend N. J. Eley, Secretary of the Anglican Missionary Council and Director of the South West Anglican Mission in Western Australia.

when white settlement came. Rocks and beds of strange animals were introduced, land was cultivated and new-introduced botanical species were planted by men whose senses were dull compared with those of the Aborigines but whose technical skills for food production were highly developed.

Because of this food production the numbers of white men quickly exceeded the numbers of dark people and today we outnumber full-blood Aborigines by about 250 to 1.

Our attitude has always been that the Aboriginal will only be completely acceptable in our Community when he speaks English with an unmistakable Australian accent, when he lives in a suburban home, moves his lawn on Sunday, and does all the other things we regard as "normal".

When then we would have doubts about buying our meat from an Aboriginal butcher in case some of the black rabbit off.

The average Australian expects the Aboriginal to achieve all this entirely by his own efforts and in one generation. We blame him if he doesn't.

Seven weeks ago we went to the polls in a referendum and voted overwhelmingly to remove the rights of determination from against Aboriginal Australians.

What did this indicate? What is the public conscience? Was it a great about going up to the Aboriginal to Aboriginal people as never before? To me it meant the removal

of the last legal barrier to an integrated community of Aboriginal people, but also just another milestone on the long road to real acceptance.

Today is Aborigines' Sunday, the purpose of which is to create better understanding between white man and Aboriginal. I should like to make a few suggestions for white people in this:

1. We must make a real, and somewhat effort to know and understand the Aboriginal's background, his present situation, and the struggles he faces in trying to find a place in the Australian community.

I commended to you, for your better understanding, the Methodist Overseas Mission film, "Faces in the Sun" and the new Department of Territories film "One Man's Road", both being shown on TV.

2. Christians should examine their own attitudes to Aborigines in the light of their beliefs. Does the white Christian regard an Aboriginal as a fellow creature of God the Creator? Does he see in the Aboriginal a person for whom he became incarnate, and for whom Christ died?

### KEEP IDENTITY

3. Christians are prepared to offer Aboriginal people every help and opportunity possible at the same time we are prepared to stand back and allow him to find his own way, to keep his own identity and to develop his personality fully.

4. Don't let us condemn those

small country towns where discrimination is strongly evident; rather let us show the way, understand and care about the problems of both white and coloured, problems which we don't face simply because we do not meet the Aboriginal people every day, every time we go down to school. Our children are not in the same school as Aboriginal children.

5. It is the community which shows real understanding and concern. The Government, Church and welfare organisations will all be able to do far more effective social relief work and prevention of social evils.

6. I have not spoken of the work of our own Anglican missions, but I would like to make an appeal for mature, Christian, married couples to offer for work within our South West Anglican Mission.

### NEW OFFERT

We have been reminded in the Press during the past week that this mission began as a direct result of the sermon preached in this cathedral, on this Aborigines' Sunday by the former Secretary of the Anglican Missionary Council in 1959.

May we use this occasion for a new start to extend this work and to replace those members of our staff who by retirement or other reasons have left us in the last two months.

S. Matthew reminds us that we must give an account of the stewardship of our lives and possessions. It is said of us "Inasmuch as ye have done it unto Me" OR "Inasmuch as ye have not done it unto the least of these my brethren, ye have not done it unto Me".

## BISHOPS SPEAK AT COMBINED MEN'S DINNER AT CESSNOOK

FROM AN CORRESPONDENT

The Roman Catholic Bishop of Maitland, the Most Reverend John Toohy, spoke at the combined dinner for Roman men held at Cessnock on July 21.

He said the way to unity of the Christian churches would be long and difficult; churches must be prepared to be patient, he said.

The Bishop said that it would not be long ago that he would have been called a Papist and a heretic.

"But we are living in a world of great day today," he said. "The tolerance has gone."

"The best way to propagate unity we must not reflect too much on the past if it led to persecution, but now it is needed to believe that it would be a division among the members."

At times in the past it had led to persecution, but now it is needed to believe that it would be a division among the members.

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At times in the past it had led to persecution, but now it is needed to believe that it would be a division among the members.

Gospel and speak to each other as sons of God.

"If we have confidence in the Holy Spirit, we can move mountains," Bishop Toohy said.

The Anglican Bishop, the Reverend Leslie Sibbard, said: "We have all been brought up in an atmosphere of division and have not known united Christianity."

Deeper feelings and a sharper awareness of the differences of religion had led to better mutual understanding and more satisfactory results.

In the past the churches had been ready to meet discussion with answers, explication and explanation.

"Unity is only possible by mutual understanding and untrue unity is not worth a cracker. It is only unity which is true."

"The best way to propagate unity is to pray with anyone who will pray with us. We don't want a false peace. Let us have done with the arrogant assumption that we have a monopoly of truth."

"Let all see God's plan together."

Thinking the speakers, the Reverend A. M. S. Eley, said that he had long realised that the clergy had been the worst offenders against unity.

"Let us be guided and go ahead in the faith which we profess," he said.

The Cessnock men's societies had commenced their combined dinner five years ago and they

had grown in popularity every year, said the C.E.M.S. president, Mr. Colin Adams.

About 140 attended this year. Also present were the Reverend Frank Lockie (Probyrian) and the Reverend John McCarty (Methodist).

Communion singing was led by the Reverend Peter Rushton with the Reverend W. H. S. Childs at the piano.

### A.B.M. SUMMER SCHOOL

FROM AN CORRESPONDENT

The Australian Board of Mission plans to hold a Summer School for the period of January 1968, at the Canberra Grammar School.

It will be held from Thursday, January 11 to Monday, January 15.

The leaders will include the Chairman, the Reverend Ray Nelson; the Reverend John McCarty, S.S.F., Brisbane; the Vicar, Dean of Goulburn, the Reverend Canon Harold Palmer, the N.S.W. Secretary, the Reverend J. M. the Reverend Keith Brown; the N.S.W. Youth Secretary of the N.S.W. Synod, the Reverend Miss Meg MacLennan, and Miss Mary MacLennan.

The school will aim to present an integrated picture of Christianity in the modern world.

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## BOOK BARGAINS

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H. LeVain: VIETNAM — MYTH & REALITY. 20 cents plus postage 4 cents.

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# FISHER TAKES RE-UNION SCHEME SERVICE OF RECONCILIATION "PIOUS SUBTERFUGE"

ANGLICAN NEWS SERVICE

London, July 31

Archbishop Lord Fisher of Lambeth's forthright pamphlet, "Covenant and Reconciliation: A Critical Examination", published on July 19 by Mowbrays, has proved as much a shock to unity discussions as "Honest to God" was to traditional theology.

After all it was when Lord Fisher was Archbishop of Canterbury that he preached, in 1946, the famous Cambridge sermon that is generally taken as the impetus of the Anglican-Methodist talks.

His pamphlet which criticises the means by which it is proposed to achieve this unity is concerned with two documents. They are "Covenant-Commitment Before God", produced by the Standing Conference on Covenanting for Union, and "Towards Reconciliation", the interim statement of the Anglican-Methodist Unity Commission.

Of the former work, Lord Fisher agrees that it says many good and wise things, but says it suffers from a fatal weakness.

Ecumenists needed to recognize what they were talking about in the current debates, especially in relation to the Nottingham resolution.

At the Nottingham Conference on Faith and Order put its well-known aspirations into specific commitments before God but without any adequate examination of what they meant.

He regards it as a piece of pious wishful thinking that the conversion of many Free Churches was due to their wish only for full communion but a united church.

Of the report of the Anglican-Methodist Unity Commission, Lord Fisher is even more critical.

While the commission says that comments will be welcome, Lord Fisher says they may be "reasonably certain" that the authorities of both churches are determined that the scheme shall go through.

## BISHOP TO RETIRE

ANGLICAN NEWS SERVICE

London, July 31

The Bishop of Zanzibar and Tanganyika, the Right Reverend W. S. Baker, has announced his retirement from next April.

The Bishop, who is 65, has been Diocesan for more than 23 years.

His retirement in April, he says, will provide an opportunity for his successor to attend the Lambeth Conference in August, 1968.

## CHURCHES COMMENT ON DIVORCE LAWS

ECUMENICAL PRESS SERVICE

Toronto, July 31

The United Church of Canada has praised the proposed changes in the Canadian divorce law, but feels they do not go far enough.

It objects to the fact that couples have to oppose one another in court to prove that the partners is guilty of an offence.

The United Churches urges establishment of special marriage courts, with social workers assisting judges.

Their task would be to try to save the marriage and grant divorce only when the marriage was beyond saving.

Maurice Wilkinson, social service secretary of the Anglican Church of Canada, said that so far as the proposals reflect the concept of marriage breakdown, they reflect the position of the Anglican Church of Canada.

"However, insofar as they merely extend the grounds for divorce by creating new matrimonial offences, they do not re-

He doubts whether the Methodist authorities can succeed without splitting their Church disastrously, and says that his experience in the Church of England is that critics of the scheme are likely to be ignored or overruled.

The assumption that full communion will be inaugurated and made operative in the proposed service of reconciliation he believes is "in the system".

In the Service of Reconciliation the fact that the Methodist Church is not an episcopal church is emphasized.

If the Methodist Church could first equip itself with the episcopal system with Methodist bishops, the whole situation would be changed.

## BISHOPS FIRST

This could be followed in due course by appropriate regulation in each Church and then a final service, or services, of mutual reconciliation.

The pamphlet discusses consequent questions which the Anglican and State and says:

"The two churches should not even consider the amalgamation, still less commit themselves to a general policy until they have taken counsel with their fellow churches."

"For these reasons," he says, "I should find myself unable to take part in the proposed service of reconciliation and unable to advise any Anglican or Methodist to do so."

He is quite sure that it will do little to encourage other churches in England, or the churches of other countries, to achieve full communion with the Church of England."

One of his main criticisms is therefore the Service of Reconciliation which the Anglican-Methodist Unity Commission recommends as the means of integrating, by reciprocal action, the ministries of the two churches.

"There is no reconciliation to be found here, and, if I speak my mind frankly, to say that the issue is laid in the hands of God is no more than a pious subterfuge—pious and sincere, but still evasive and dishonest."

He does not believe he is reflecting the concept of marriage breakdown.

Canon Wilkinson said matrimonial offences simply perpetuated the myth that one party is guilty and the other innocent.

"But guilt or innocence have nothing to do with the priest. It is the essence of the Anglican position is that marriage is a living relationship and when a marriage is spiritually dead it should be dissolved by the priest."

The Reverend Edgar Bailey, president of the Baptist Federation of Canada, said he agreed in principle with the proposals, but thought the three-year period covering desertion should be longer.

"Divorce is one of the sad inevitabilities of human existence which must be faced and it is better that a greater evil, he said,

blocking the way of progress towards full communion by saying this. "I believe there is an open way which God will bless; but this is not the place at which to expound it," he says.

Lord Fisher, in the Cambridge sermon, pointed out that non-episcopal churches should "take steps into their system".

He obviously thinks that this should happen before reunion talks are under way.

He harrets with the idea of "the goal of organic union" as the proper objective of ecumenical endeavour.

He maintains that all baptized Christians already enjoy a measure of union in "the Fellowship of the Baptised".

The next stage, he says, is still communion but a united Church with a common faith, common life and common organic structure."

He thinks such an amalgamation unrealistic and prefers to see the ecumenical goal as a friendly co-existence of various Churches in full communion, but with their own autonomy.

## JOINT COMMISSION ON INNER-CITY CHURCHES

A.C.C. SERVICE

The delegates from all the major churches at a consultation held in Sydney in June and July voted unanimously to recommend the setting up of a joint commission on the work of inner-city churches.

The consultation was the first time that official delegates of so many churches have sat down together in Sydney to consider what is happening to people in the midst of the changing city and to begin asking what the role of the Church should be in the new situations.

The churches represented in the discussions were the Diocese of Sydney, the Roman Catholic Archdiocese, the Greek Orthodox, the Methodist, the Presbyterian, the Congregational, the Lutheran, the Salvation Army and the Churches of Christ.

The council of the City of Sydney, the municipalities of Botany and Leichhardt were also represented. At the consultation, as well as the Housing Commission, the State Planning Authority, the Foundation for Aboriginal Affairs, the Town Planning Commission and the Western Department of the City Council.

## ONE GROUP

Delegates heard lectures by a town planner, a sociologist, and a minister from Collingwood, Melbourne, who is working in an ecumenical setting.

The consultation took place over two days in June and July in order to give time for careful consideration of details.

The joint body which is now proposed will be known as "The Sydney Inner Area Inter-Church Commission". It will come into being after the separate denominational bodies have received the reports of their delegates and have taken time to appoint their own commissioners.

High on the list of priorities for the new committee will be the task of initiating consultations with civic authorities concerning community responsibilities and the role of the churches.

It will mean that planners and other authorities will be able to

## CONFERENCE FOR SEOUL

ECUMENICAL PRESS SERVICE

Hangkok, July 31

"Moderation of Asian Societies" is the theme for the Asian Conference on Church and Society scheduled for Seoul, Korea, from October 10 to 16.

Special attention will be given to problems of food production, as well as issues in the areas of politics, economics, culture, and international affairs. In each case the theological basis for action will be explored.

In their discussion the delegates will seek to find new forms of inter-church co-operation which can be implemented with the help of the East Asia Christian Conference.

The conference will deal not only with the issues raised by the Geneva conference in 1966, but will examine issues that are truly Asian in character. The term "moderation" is considered descriptive of the total Asian scene.

## M.E.C.C.A. APPOINTMENT

ANGLICAN NEWS SERVICE

London, July 31

The Archbishops of Canterbury and York have appointed the Earl of March to be chairman of the Missionary and Ecumenical Council of the Church Assembly, in succession to Sir Kenneth Grubb, from September 22.

The Earl of March is Director of Industrial Studies at William Temple College, Rugby.

He has been a member of the Missionary and Ecumenical Council and of its executive committee since its inception in January, 1964, and is a member of the House of Laity of the Church Assembly, and is a Church Commissioner.

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## KING'S SCHOOL PARRAMATTA

An examination for the award of two "Violet Macarath Scholarships" will be held on 29th and 30th September, 1967. All candidates must be under 14 years of age on 1st February, 1968. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards. Each holder of a scholarship is entitled to free tuition, a grant of \$50 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of \$60 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from \$800 to \$1,000 per annum according to the circumstances. Entry forms and full particulars can be obtained from the Headmaster. Expires date on 8th September, 1967.



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## NEW SECONDARY SCHOOL

A new independent boys' secondary school, Pittwater House Grammar School, will be established at Collaroy, Sydney, next year.

The Headmaster of Pittwater House Preparatory School, Mr R. Morgan, announced this last Friday night at the school's 15th anniversary anniversary dinner.

He said that while the only independent secondary school in the area which had a population of 20,000.

The new school would ultimately offer full secondary courses for boys commencing with First Year in 1948.

The building project was expected to cost \$250,000.

Classes would be limited to 25 boys; emphasis would be placed on longer school hours and guided leisure activities.

The ultimate enrolment was expected to be 400. Mr Morgan founded the preparatory school in 1962 with six boys in a church hall at North Curl Curl.

The present enrolment is 120. The Professor of Theological Science at the University of Sydney, Professor S. I. Butler, who is the principal patron of the school, will produce a new Science teaching course fit in with the Wingham scheme.

**MANY REQUESTS**

At the dinner at the Metropole Hotel, Mr Morgan spoke of early difficulties in establishing the school; during an emergency in 1962 he kept the school open by delivering telephone directories and by a little flutter on the oil market.

In subsequent years there had been many requests for the preparatory school to be extended to the secondary department.

It was the other attempt to start a secondary school in the Warringah area had failed.

He knew there was no easy second way kind of thing. This was all he was the only person to have done it as a private individual successfully in Sydney in the last 60 years.

Mr Morgan said: "The school it seems is the last agent in society which can retain any real positive influence on children.

The churches and the family seem to have lost much of their power and are doing precious little for the future."

"I don't believe that you can necessarily win young people over by catering down every-

thing that's difficult, and by taking the dignity and tradition out of whatever procedures and by being more and more permissive as the years go by."

"I believe that the older values of decent conduct, sensibly directed energy and wisdom in the minds are the only real answer to whatever changes in this country might have now and in the future."

Mr Morgan saw the need for more individual leaders in the community.

He believed the independent schools with their better teacher-pupil ratios, their dedicated handpicked staff and their smaller overall numbers "were better able to produce these leaders."

**SCHOOLS' SUCCESS IN RIDING**

FROM A CORRESPONDENT

During recent weeks a team of boys from S. Barnabas' School, Liverpool, has been taking part in a number of school equestrian events.

With three ponies, all completed at Malanda, Atherton and Mareeba, gaining 30 ribbons.

Now, through a sixteen-year-old boy who, until recently lived in the States, property in Warrington is very busy best for his calf riding at the Mareeba rodeo.

He was very proud to have won the championship, despite a bruised hand and minus a couple of teeth.

His younger brother, Robert, came third in the under 15 calf riding at the same rodeo.

Plans are well in hand for the establishment of a formal gymkhana to be held on the school oval on Saturday, August 5.

Boys' interests easily engaged on clipping ponies, and painting and modelling.

It is expected that there will be entries from coastal and tableland schools, and boys will be riding ten of the school's seven ponies.

The generous response by parents, friends and business houses to the appeal for trophies has enabled the school to present some very worthwhile prizes.

## DIOCESAN CORRESPONDENTS

The following is the current list of Diocesan Correspondents for "The Anglican":

**Adelaide:** The Very Reverend E. W. Kenney, Church Office, 115 North William Road, North Adelaide.

**Brisbane:** Canon R. E. Kirby, S. John's Cathedral, Tamworth.

**Canberra:** The Venerable R. G. G. Sibley, 24 Essex Street, Westend.

**Shanghai:** The Reverend J. J. Barrett, 14 Brilliant Street, Bathurst.

**Bendigo:** Mrs H. Hyden, Church Street, Bendigo.

**Perth:** The Reverend R. L. Burrell, The Precincts House, S. John's Cathedral, Brisbane, B.S.

**Bushby:** The Reverend P. S. Robinson, The Rectory, Manurah.

**Canberra and Goulburn:** The Reverend J. B. Bossor, The Rectory, Braidwood.

**Carpentaria:** The Venerable A. C. P. O. Box 79, Thursday Island.

**Clippanbar:** The Venerable G. C. C. 21, Clippanbar.

**Grafton:** The Bishop, Victoria Street, Grafton.

**Kalgoorlie:** The Bishop of Kalgoorlie, Bishophouse, Kalgoorlie.

**Northbourne:** The Reverend A. W. Singleton, The Vicarage, 13 Lower Street, Alphington, N.20.

**Newcastle:** Dept. of Christian Education, Tyne House, Telford Street, Newcastle.

**New Guinea:** Canon I. D. Stupp, P.O. Box 1015, Boroka, Papua.

**North Queensland:** The Reverend A. B. Hirst, The Rectory, West Mackay.

**North West Australia:** The Reverend W. Downes, P.O. Box 181, Carnarvon.

**Perth:** The Very Reverend J. J. Barrett, Perth.

**Port Phillip:** The Reverend R. E. Twigg, The Rectory, Gribbin.

**St Arnaud:** The Bishop of St Arnaud, The Rectory, McMahon Street, St Arnaud.

**Tasmania:** Mr R. H. Rayner, Pitt Street, Hobart, New York.

**Wagga:** The Reverend E. T. Payne-Croston, Holy Trinity Rectory, Arundel Street, Benalla.

**Wilkesbar:** The Reverend I. F. Barlow, The Rectory, Peterborough.

## IMMORTALITY OF THE SOUL

(Continued from page 5)

persian and its meaning can be simply "garden" or more particularly "The Paradise" refers to that garden which was said to be the perfect abode of man, namely the Garden of Eden. Paradise was the tree of life. Paradise does not mean a heavenly abode nor a preparation for it, but refers to the conditions of a restored earth "when Jesus comes in his Kingdom" (or Kingly Power, v. 42). But "The Paradise" is only supposed to be Heaven, then Jesus is supposed to have ascended to Heaven the day of His death; yet later He says to Mary, "I have not yet ascended to the Father... say to my brethren 'I am ascending to my Father'" (J. 20: 17). There is so much that is entirely questionable about this verse that to rest "the immortality of the soul" upon it is to rest the immortality upon most unsure foundations.

Question Box next quotes 2 Cor. 5: 1, "For we know that if this earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens."

This is taken to mean that when we die and leave this mortal body we immediately go to a new spiritual body prepared for us in the heavens. But St Paul has already emphatically declared that the dead are asleep. The true meaning of this spiritual body or house is given in the text of the book of Revelation: "The resurrection of the dead." It is sown a physical body, it is raised a spiritual body; and the time of this happening when "this mortal nature must put on immortality" (v. 53) is given in v. 52 "at a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised imperishable..."

It is now just told in Question Box "of the rapturous life of union with God." Matt. 23: 12 is said to speak of the Kingdom of My Father inherit the kingdom prepared for you at the foundation of the world." But unfortunately for the "immortal

soul" theory of v. 31 give the time when this statement is to be made, namely "When the Son of Man comes." It is said that he will sit on his glorious throne, "Agas" (v. 43) is also quoted in this respect; "As we have borne the image of the man of dust we shall also bear the image of the man of heaven." But we have already seen that the time element is at the last trumpet, not immediately after the death. Agas with Phil. 3: 21 which speaks of the Lord Jesus "who will change our lowly body to be like his glorious body of heaven." But v. 20 gives the time of this occurrence when it says "But our commonwealth is in heaven, and from it we await a Saviour."

Finally, I would slightly change the last sentence of Question Box's reply. "We must emphasize and not lose sight of the fact that 'immortality' is the act and gift of God and not the inherent right of the human soul as such." "But you are and to dust you will return" (Gen. 3: 19). It does not say "Dust your body is but your soul is immortal," it is the "soul" the entirety of your person, which returns to the dust. "But thanks be to God who gives us the victory," not by the inherent immortality of the soul but through our Lord Jesus Christ, the first fruits of those who have fallen asleep in the dust of the earth but who are coming at the last trumpet will be raised with a new spirit of joy to enter eternal life with God.

And everyone who thus hopes in him purifies himself as he is pure." This is the true Christian message of Resurrection from the dead to eternal life with Christ NOT the immortal soul inherited by the Greek philosophy and biological ignorance of the early Church.

Yours faithfully,  
H. A. LEES  
Geelong, Victoria.

## DIOCESAN NEWS

### MELBOURNE

**BICOUR RETURNERS**  
The Vicar of S. Stephen's, Belmont, the Reverend Donald Hardy, will return from England on August 4 after eight months overseas. He spent two terms at S. Augustine's College, Canterbury, in Germany. He is returning as a Canon of the Cathedral. He will be welcomed home at Everingham at S. Stephen's on August 11.

### NEWCASTLE

**WESTON SERIES OF SERMONS**  
A special series of sermons covering the Rights of "The Work of God's Father" in Romans 7: 20 - 8: 4 Holy Communion, service and the 9. a.m. Holy Communion services at Abernethy. The theme of this series is "All the work of the Church is each individual's work." The rector, the Reverend H. Grayson, commenced the programme on July 10. On July 13 the Director of Christian Education, Mr B. P. Upton, spoke on the importance of Christian education on the life of every episcopate. Mr J. Stacey of the Australian Board of Missions spoke on July 20 on the missionary work of the Church and the part the individual must play. Mr J. C. Curran, Fink, recently-elected manager of the work of the Church in Australia and the following Sunday, August 13, the Bishop of Newcastle, the Right Reverend A. G. Howden, will complete the programme. He will be preaching and presiding at the dedication service, the 9. a.m. service, and preaches at Holy Trinity, Abernethy, at 9 a.m.

### SYDNEY

**EDUCATION SUNDAY FAMILY SERVICE**

At the Education Sunday Family Service at 10 a.m., August 24, at S. Clement's Church, Bagin Bage, Mrs M. T. McCaskill, Headmistress of Barker College, Hornsby, will give the address.

Mr McCaskill was at one time a member of the Fellowship at S. Clement's and trained at Moore College with the Rector of S. Clement's before obtaining his Diploma in Theology.

On the evening of the same day the Right Reverend A. G. Howden will be held at S. Clement's for those being confirmed by Parents and confirmed will be the guests of the rector and churchwardens at supper.

## CHURCH UNION AGAINST ANGLICAN METHODIST RECONCILIATION FORM

ANGLICAN NEWS SERVICE

London, July 31

No bishop or priest of the Church of England should take part in the proposed Anglican-Methodist service of reconciliation "without some more positive statement on the part of the Anglican priesthood as traditionally understood in Catholic Christendom", says the Church Union in a statement issued last Friday.

The statement was adopted at a conference here on July 22.

The president, the Bishop of Crediton, chaired a meeting presiding more than thirty diocesan branches.

The conference dealt specifically with "Towards Reconciliation", the interim statement of the Anglican-Methodist Unity Commission.

In a preface to its own statement the Church Union committee said:

"In 1965 we welcomed the proposals of the original report. We only regret we are unable to afford a similar welcome to this report. We believe that the interim report makes no advance."

The Church Union's statement says that the commission appears to be inviting the Church of England, probably for the first time, to admit the legitimacy of the different interpretations of the original proposals in "Towards Reconciliation."

"Although this approach is adopted by the Church of England, it

gives some assurance about the immediate future of those who do not take part in the service of reconciliation, a recent statement of the Bishops of London seems to imply that the future prospects of dissident priests will be severely limited.

"There is urgent need for the clarification of all future of all unreconciled bishops and clergy, together with dissident parishes and lay people."

### INTERPRETATIONS

"Before the final decisions are taken, every licensed clergyman of the Church of England should be asked formally whether he is prepared to take part in the service of reconciliation."

The statement further alleges that the Church of England appears to be inviting the Church of England, probably for the first time, to admit the legitimacy of the different interpretations of the original proposals in "Towards Reconciliation."

"Although this approach is adopted by the Church of England, it

may lead to a serious modification of the assessment of the Church of England made by other churches of Catholic tradition."

It calls for a complete reconsideration of further statements on the ministry appearing in the interim statement; and of the responses of our ordinary Church.

"We find much of the service of reconciliation contradictory to the teaching of the statement issued."

A detailed examination of the proposed ordinal, the Church Union committee says, shows that the commission has sought to provide one based upon the liturgical responses of our ordinary Church.

"It would be surprising if the commission is not content to argue the usage of the word 'presbyter' which is substitute for 'priest' on its own merits."

Similarly the statement says that the commission's view of the priest is omitted but there is no doubt that it is an "Towards Reconciliation" as one of those who are not an individual penitent from his sin."

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Any item that bears it has been tested by a committee of David Jones' experts, who have questioned, probed and checked every detail of warp, weft, colourfastness, seam strength, construction detail... every last thing that makes for quality. You will find the D.J. 100 label on men's clothing, basic fashions, household appliances, house linens and children's wear. You will find it at all D.J.'s Stores. Look for it, get to know it, depend on it. It carries the David Jones' famous unconditional guarantee—satisfaction or your money back in full.

# SUBSTANTIAL HELP SENT TO MIDDLE EAST FOOD, CLOTHES, TENTS FOR EMERGENCY RELIEF

ECUMENICAL PRESS SERVICE

Geneva, July 31

Refugees and other war victims in the Middle East are now being helped, irrespective of their nationality or religion, by churches and their agencies through programmes financed by funds contributed to the World Council of Churches' appeal for an initial \$2,000,000 for the relief and rehabilitation of those in greatest need.

Lutheran World Federation is likewise acting to meet the emergency needs of refugees and war victims, principally in Jordan, Syria, and territory now held by Israel, and is seeking to raise \$1,500,000 to finance this work. In addition to its regular annual budget of \$500,000 for welfare services in the Middle East.

Roman Catholic programmes, set up by International Caritas, are also operating on a substantial scale, and large quantities of material aid goods are being sent in by Catholic relief services in the U.S.A.

The World Council's effort for Palestine Arab refugees is being channelled through its member churches and through the Near East Council of Churches Committee for Refugee Work (NECCRCW).

Six airlifts of emergency supplies for refugees have recently been made by member churches and agencies of the World Council of Churches and the Lutheran World Federation.

Germany, in response to the W.C.C.'s appeal, has helped to send a refugee camp in Jordan, by sending 500 tents, each for 10 persons, and three tents each for 50, to Merka, in large amounts, as well as 17 bales of clothing and large quantities of blankets, sheets, towels, cooking equipment, and food.

Denmark assisted 1,000 blankets, 1,800 tins of fish, and three tons of milk powder for Syria via the Red Crescent, and the Netherlands dispatched in the same way, 2,000 blankets and 4½ tons of tinned fish. Eleven tons of food, blankets and cooking equipment have gone from Sweden to Amman also by air through LWF.

Church World Service, New York, despatched four tons of milk powder for East Jordan, five tons of cheese, 30 tents, 365 bales of blankets and clothing, as well as medicines, soap, baby food, tea, and vegetables.

Church agencies in Germany have also sent \$5,000 worth of medicines by air to Cairo, and a first shipment by sea of food

is going from New York for refugees in the Israeli-occupied West Bank of the River Jordan. More than \$200,000 in cash has now been transmitted to church agencies in the Middle East by the World Council's Division of Inter-Church Aid, Refugees and World Service.

This has been given to meet special needs in East Jordan, Cairo, Gaza, and on the West Bank of the Jordan.

What has been established:

- 5,000 family kits of kitchen and household supplies to be bought for refugees in Amman;
- Case-work to be begun among refugee families who are living with friends or relatives in East Jordan, to ascertain if they need emergency help;
- Aid to be given to Christian and Muslim medical work who are assisting churches who are to be begun at Amman as part of a continuing health education programme;
- Four clinics to be recognized in the Jenin area on the West Bank of the Jordan and a Family Centre to be re-located at Emmaus, near Jerusalem; and
- Help to be given to refugees and displaced persons from Gaza who are now in camps in Egypt.

## TRAINING PROJECTS

Funds have also been allocated for the churches' long established programme of relief and rehabilitation for Palestine Arab refugees in places unaffected by the recent war. This same year, 2,000 blankets and 4½ tons of tinned fish. Eleven tons of food, blankets and cooking equipment have gone from Sweden to Amman also by air through LWF.

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- Help to be given to refugees and displaced persons from Gaza who are now in camps in Egypt.

Some warehouses where church agencies had been storing supplies were looted during the war but the losses have not been as great as had been feared. Mr Yoon Gu Lee, who is the W.C.C.'s special representative for service in Jordan, Lebanon, and Syria, reports that schools in Amman where refugees were being temporarily housed are now empty and the people transferred to camps.

He adds: "Many people are still sleeping under the open sky. They stay all day in the heat without shelter and they have very little water."

Donations in cash and pledges to the W.C.C.'s \$2,000,000 appeal total \$316,037.

introductions to go from Norway to Amman where they will help student nurses formerly at Augusta Victoria Hospital, Jerusalem, to continue their training.

Another project now under way in Beirut is for the support of 500 university students there who have been cut off from their families.

This is a joint effort of the Lebanese Y.M.C.A., the United Church Board of World Ministries, and through the W.C.C. Efforts are being made to support the relief programmes.

In the Israeli-occupied area an ad hoc committee has been formed on which are represented Caritas, which combines a number of Roman Catholic agencies), the International Christian Committee, the Lutheran World Federation, the Methodists, a Swedish organization led by the Swedish Council in Jerusalem, CARE, UNICEF, UNRWA, and a Norwegian group.

All the various pieces of work have now been restrained but we still need more food supplies," writes the Most Reverend Campbell MacInnes, Archbishop of Canterbury.

The chief executive officer of the church was speaking at the 102nd anniversary of the birth of St. Stephen's, Melbourne, this month, on the five signs of a healthy parish.

The church is engaged in an ambitious stewardship programme for \$100,000 to build a new Peace Memorial Church with ancillary rooms to serve a wide area of parish and community activities.

The tiny 102-year-old church of St. Stephen was the meeting place for Mr Barnes's parishes in the early 1880s.

Mr C. H. Barnes was Reader in the Wellington-Waverley District from 1883-5, and would walk a good five miles from Wellington, across country paddocks, to court his future wife who lived in a country orchard on Burwood Road.

Saying that the pulpit was no place to be sentimental, Mr Barnes told the 102nd anniversary congregation there were five requisites for a flourishing parish:

## FELLOWSHIP

The material situation of a church was the first aspect noted by visitors, and there was no chance with the neglect of that material should lead to a more spiritual life.

Fellowship within the church called for an understanding that there were different points of view. Like T. S. Eliot, we must be prepared to meet in church people we would rather not meet.

Worship is the third, and central, part of church life, and an emotion that cleansed us, because it is selfless adoration, and therefore should be strong, real, and meaningful.

Every healthy parish should have a sense of destiny, and this was clearly in evidence at St. Stephen's in its 102nd year.

## JOINT CONFERENCE

ANGLICAN NEWS SERVICE

London, July 31

The Archbishop's new Council of Evangelism and Interdenominational counterpart will hold a conference at the University of Keele next April to discuss "Making Christmas in Contemporary Society".



The Bishop in Polynesia, the Right Reverend J. C. Voelker, inducting two new altarboys on July 16 in the Cathedral of the Most Holy Trinity, Sava, Fiji. The Bishop is facing the camera; Canon E. E. Harvey is standing; those kneeling are the Archdeacon of Sava, the Venerable J. L. Bryce, and the Archdeacon of Polynesia, the Venerable G. H. Sexton.

## REGISTRAR ON FIVE SIGNS OF A HEALTHY PARISH

FROM OUR OWN CORRESPONDENT

Melbourne, July 31  
The Registrar of the Melbourne diocese, Mr C. W. Barnes, spoke from the pulpit of St. Stephen's, Mount Waverley, this month, on the five signs of a healthy parish.

The chief executive officer of the church was speaking at the 102nd anniversary of the birth of St. Stephen's, Melbourne, this month, on the five signs of a healthy parish.

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## CLASSIFIED ADVERTISEMENTS

The ANGLICAN classified advertising is set in 10 pt, word, payable in advance. Minimum 80c (6¢ per advertisement). A special rate of 2¢ (2¢) per word is charged for "Positions Wanted" insertions. Minimum 25¢ (2¢).

## APPEALS

N.T. DIOCESE APPEAL: Petition and Affidavit presented in the Namur Territory have shown cause for the Appeal for a residence and office in Namur for the hold in St. Mary's, Belgium. The Appeal for 1967 will close on September 15. Petitioners who are not registered as "Members of the Diocese" should apply to the Bishop of Namur. Appeal will be heard, fully or partly, on August 15, 1967, and acknowledged in "The Anglican".

## CHURCH SERVICE

ANNUAL EVENING OF THE YOUNG ANGLICAN Fellowship with the Youth of Australia, to be held at St. Andrew's Church, King Street, Brisbane, at 7.45 p.m. August 4, 1967. Tickets \$1.00. For more information, contact, Laid Archieb. Secretary, 100 St. Andrew's Street, Brisbane.

## PERSONAL

MEMBERSHIP: The Anglican Fellowship with the Youth of Australia, to be held at St. Andrew's Church, King Street, Brisbane, at 7.45 p.m. August 4, 1967. Tickets \$1.00. For more information, contact, Laid Archieb. Secretary, 100 St. Andrew's Street, Brisbane.

## ACCOMMODATION VACANT

2 BAKERSFIELD Church of England Girls' Hostel, Accommodation near city centre, 40-42, Adelaide Terrace, Adelaide, S.A. 5000. Single occupancy, comfortable newly furnished rooms, fully equipped kitchen, laundry, shower, hot water, heating, etc. Open 24 hours. Write to: The Anglican Fellowship with the Youth of Australia, c/o St. Andrew's Church, King Street, Brisbane, at 7.45 p.m. August 4, 1967. Tickets \$1.00. For more information, contact, Laid Archieb. Secretary, 100 St. Andrew's Street, Brisbane.

## HOLIDAY ACCOMMODATION

BREAKFAST IN Bed, no need to make, 10-12, Adelaide Terrace, Adelaide, S.A. 5000. Single occupancy, comfortable newly furnished rooms, fully equipped kitchen, laundry, shower, hot water, heating, etc. Open 24 hours. Write to: The Anglican Fellowship with the Youth of Australia, c/o St. Andrew's Church, King Street, Brisbane, at 7.45 p.m. August 4, 1967. Tickets \$1.00. For more information, contact, Laid Archieb. Secretary, 100 St. Andrew's Street, Brisbane.

## FOR SALE

CONSULE CELESTIALE and Accredited for all year round, to South Australia, at 7, Portage Terrace, Adelaide, 40-42, Adelaide Terrace, Adelaide, S.A. 5000. Single occupancy, comfortable newly furnished rooms, fully equipped kitchen, laundry, shower, hot water, heating, etc. Open 24 hours. Write to: The Anglican Fellowship with the Youth of Australia, c/o St. Andrew's Church, King Street, Brisbane, at 7.45 p.m. August 4, 1967. Tickets \$1.00. For more information, contact, Laid Archieb. Secretary, 100 St. Andrew's Street, Brisbane.

## TWO DIOCESES COMBINE

LET US CHALLENGE apostles and missionaries with daily Family Prayer and Bible reading in every Christian home. Free minutes together before God! Family Prayer books with reading lists published by the Womans' Guild of St. Andrew's Church, King Street, Brisbane, at 7.45 p.m. August 4, 1967. Tickets \$1.00. For more information, contact, Laid Archieb. Secretary, 100 St. Andrew's Street, Brisbane.

## A SCHOOL OF PASTORAL CARE

FROM A CORRESPONDENT

Granton, July 31  
On July 18 twenty-eight clergymen of the Armidale and Grafton Dioceses, Chaplains Department, and the Reverend Roy Bradley, Director of Clinical Training in the same department.

The school, arranged by the Bishop of Armidale, was conducted by the Reverend Canon Hammond, Director of the Melbourne Diocese Chaplains Department, and the Reverend Roy Bradley, Director of Clinical Training in the same department.

The school, with such well-informed and able tutors, provided an excellent opportunity for a deeper insight into the work of the Chaplains Department.

Participants and staff also took the opportunity to become more familiar with two of the services of Holy Communion commended by General Synod for experimental use.

On the Wednesday of the school, the Bishop of Grafton celebrated "The Liturgy for Africa" and on Thursday the Bishop of Armidale celebrated "A Modern Liturgy".

It is hoped that the School of Pastoral Care will be followed by other "in-service" training opportunities arranged in co-operation between these two dioceses. N.S.W. dioceses, who, up to fifty-three years ago, formed a single unit.

## POSITIONS VACANT

ENERGETIC SINGLE priest required for St. Andrew's Church, King Street, Brisbane, to be held at St. Andrew's Church, King Street, Brisbane, at 7.45 p.m. August 4, 1967. Tickets \$1.00. For more information, contact, Laid Archieb. Secretary, 100 St. Andrew's Street, Brisbane.

CLERGY BORN, All Church Notices, to be held at St. Andrew's Church, King Street, Brisbane, at 7.45 p.m. August 4, 1967. Tickets \$1.00. For more information, contact, Laid Archieb. Secretary, 100 St. Andrew's Street, Brisbane.

## ORGANIST AND CHORISTRESS

ORGANIST-CHORISTRESS, A vacancy will occur for a choristress in the St. Andrew's Church, King Street, Brisbane, to be held at St. Andrew's Church, King Street, Brisbane, at 7.45 p.m. August 4, 1967. Tickets \$1.00. For more information, contact, Laid Archieb. Secretary, 100 St. Andrew's Street, Brisbane.

## MEMBERSHIP CHAIRMAN

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## THE ANGLICAN ORDER FORM

The Circulation Department,  
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